



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

'owen-shook.' The 'owen-shook' was always a terror to encounter, for he rarely was merciful to any one who made him draw upon his wind, and woe to the man who disputed his right of giving a sound castigation for the trouble incurred."

Mr. Whittle also alludes to the common English custom of the "Mummers" or Maskers:—

"Those who did not live previous to the 'Fire' (1846) never saw this grand celebration, when some two or three hundred of the most stalwart fellows that ever trod the deck of ship donned their silk dresses, their costly bonnets and rich laces, and, marshalled by their escorts, promenaded the streets, calling upon the governor, the clergy, and the mercantile fraternity. So important were these celebrations deemed by our ancestors, and such was the earnestness bestowed upon their preparation, that the most costly garments were loaned from the wardrobes of the 'finest ladies in the land' for that purpose.

"The reign of the Mummers, like that of the 'fools' was put an end to, owing to a street row between them and the spectators, in which the latter received the worst of it. 'For, as I have said, both the 'fools' and mummers were composed of the 'bone and sinew' of the town. Many a time I have seen a 'fool' whom the mob tried to 'run,' pull off his cap, take the handle of his 'swab' and clean out some two or three hundred persons. Those were occasions when the spectators calculated without their host. Instead of a 'clark' being behind the disguise, it proved to be a Jackman, a Dawney, or a Curtin! But, as to the mummers. The 'fools' escorting the ladies were attired in blue trousers, with gold or red stripes on the sides, their white shirts completely covered with artificial flowers and ribbons, while from their sides hung swords which were loaned them from the barracks for the occasion. Young men and boys, as ladies dressed, often extravagantly, were thus escorted through the streets. One of the older customs was to drag a yule-log along with them. The procession invariably started from the Custom-house, in recent years, and after marching through the principal streets, put up at the house of Bill Cody, who lived in the direction of Riverhead Bridge, for dinner, where the wassail-bowl was drawn upon, and many a bumper drunk to Father Christmas."

SUPERSTITIONS IN THE ISLE OF MAN.—In the "Hartford Times," December 9, 1892, Edgar L. Wakeman gives an account of superstitions in this island, as observed by himself, from which are taken the following paragraphs:—

"Fairy doctors and hermits are still popular in the little island. In olden times the person and home, usually a cave, of the Manx hermit were so venerated that the person of a mortal enemy was sacred against harm when in a hermit's presence. These canny old loafers are no longer proof against skepticism, but they are well liked by the peasantry who hospitably tolerate them. I have made the acquaintance of several. One was in quite a despondent mood and threatened to leave his vocation forever. He admitted that the countryside people were friendly enough; but the

Liverpool holiday excursionists geyed him unmercifully, and the Douglas hotel landlords, who had engaged him to unexpectedly appear to tourists in lonely glens, were not prompt about paying his contract stipend of six shillings per week.

"The 'evil eye' is still possible to be cast upon horses and cattle and even upon children in unfrequented places where old superstitions die hardest. Fairies also work mischief in butter and among the fields. There are still those who prepare and sell charms not only to remedy but to ward off such ills. All but the most ignorant of Manxmen regard 'fairy doctors' in a jocular spirit if its expression emanates from themselves. But among the best there lingers a genial toleration for all these olden vagaries; and should a foreigner first offer the skeptical allusion, the inherent stubborn resentment to iconoclasm would instantly find expression in something like: 'Aw, mon, safe side's no harm's side.'

"Naturally among a people where folk-lore largely takes the place of book-lore, omens, portents and what might with much exactitude be called 'whimsies' are exceedingly frequent among Manxmen. The birds of the island and their habits provide as many of these as among their Irish neighbors with quicker invention and warmer fancy. A raven hovering near a herd of cattle is an unwelcome sign. The plaint of the linnet is associated with the cry of a lost soul. When the robin will not sing in church-yard trees the place is said to be haunted. A fine is still imposed in Man if a sea-gull be killed during the fishing season; and the feathers of the poor wren which is so mercilessly hunted here on St. Stephen's day are sold for trifling sums as charms.

"There is throughout the island an actual dread regarding publicity of weddings. Though all the neighbors may be aware of little details leading up to the ceremony, households directly interested affect the greatest secrecy. Cooking for the feast, dressing and the like is often done with closely curtained windows at night, and when all is ready the wedding party will mount an open car and gallop away to the nearest church in the gray of morning as though all the witches were after them. But the arrival of the Manx baby brings a host of traditional superstitions, safeguards, and ominous portents into immediate activity. No one must step over it or walk entirely around it, lest it becomes dwarfed and weakened. Amulets of undyed woollen cord are often worn around the mother's neck until the babe is weaned, to ward off fevers. Until baptism all babes are quite at the mercy of the fairies. The baby will remain lucky through life if it first handles a spoon with its left hand, but it will come to perfect estate if it shall have repeated tumbles out of its mother's arms, its cradle or bed before it has attained its first birthday.

"One of the most winsome of half superstitious customs in Manxland is for the family on stormy nights to retire to rest at a very early hour, so that the good fairies may unobserved enter to find shelter and repose. A very ancient tradition that a fairy in the guise of a beautiful woman once bewitched a host of the best men of the island and then led them all over a cliff to their death in the sea, prevails so unyieldingly to this day, that a Manx wife or sweetheart will on no occasion precede her husband, lest her

character for correct womanly attributes be impugned. The same fairy which established this custom is the one which, in its efforts to escape Manx vengeance, was transformed into a wren and has ever since, on St. Stephen's day, been hunted, stripped of its feathers and beaten to death in countless numbers. The same unaccountable mercilessness towards the wren exists, though

The robin and the wren
Are God's two holy men

in Ireland. There, in the vicinity of Galway, I have seen the wren hunted on Christmas day, its pitiful remains beribboned and hung to tree branches, the exhibition of which by children before house-doors proving an unfailing prompting to the gift of coin or 'sweets.'"

NOTES AND QUERIES.

CONGRESS OF ANTHROPOLOGY IN THE COLUMBIAN EXPOSITION. — At the meeting of the Committee of the World's Congress Auxiliary on the International Congress of Anthropology, held on March 16, it was voted to hold such a congress from August 28 to September 2, 1893. The following Executive Committee has been appointed: Daniel G. Brinton, President; Franz Boas, Secretary; C. Staniland Wake, and Edward E. Ayer, as members of the World's Congress Auxiliary Committee; the presidents and secretaries of the several sections of the congress; a representative of each of the following societies and institutions: Sec. H. of the American Association for the Advancement of Science; the American Folk-Lore Society; the Anthropological Society of Washington; the Women's Anthropological Society of America; Army Medical Museum.

The American Folk-Lore Society, at its Annual Meeting, having voted to coöperate with this congress, the attention of the members of the Society is called to this announcement. The prospectus of the congress, containing detailed information, when issued, will without doubt be forwarded to all members of the Society.

ANTHROPOLOGICAL DEPARTMENT OF THE EXPOSITION. — The chief of this department, Prof. F. W. Putnam, has issued a circular to anthropologists calling attention to the Anthropological Library which will form an important feature of the Exposition. This library, after the close of the Exposition, will be placed in the permanent Memorial Museum of Science which is to be established in Chicago.

It is desired to make the most complete collection possible of the mass of literature upon the subject, and for this purpose contributions are requested of all books or papers relating to anthropology or any of its subdivisions. The library will be under the charge of an agent specially devoted to it, and will be described in a full author-and-subject catalogue. If contributions are intended only for the Exposition, these, if marked to